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Concordia College Annual,

Conover, N. C.

June, 1895.

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Concordia College Annual,

Conover, N. C.

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ORA ET LABORA.—Luther.

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A. L. Crouse, Printer, Hickory, N. C.

Concordia College Annual.

June, 1895.

BY WAY OF INTRODUCTION.

"An Annual?" Yes. "What can *it* urge in justification of its appearance?" We hasten to explain.

The catalogue of the college, containing an account of the work done in the classes during the ten months' term, is expected, we take it, at the end of every school year and meets with a hearty welcome on the part of our many friends. From the pages of such a report, however, must be omitted much additional information that would form more or less interesting and valuable reading matter. Such, no doubt, are speeches and lectures delivered, and accounts of exercises gone through with upon noteworthy occasions during the year. For the correctness of this opinion, the requests upon several occasions for the publication of such matter—requests already in part complied with—are advanced as proof. Acting upon the hint thus given, the Literary Societies, taking the initiative for the students in general, evolved the plan for the issuing of this Annual and decided to make known their purpose to the Faculty for consideration. Having obtained the assurance that the plan was approved and that the report usually issued in catalogue form could be embodied in the record to be made in accordance with their plan, they took steps by voluntary contributions and by the reduction of the usual commencement expenses, to carry out their project. In consequence, this Annual goes forth, purporting to bring to our friends matter of interest, not only for the time being, but also for years to come, when almost forgotten it will come to hand and recall the college year of '94-'95.

May it meet with a warm reception from all, and prove the pioneer of many more to follow.

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To have spent the best of one's life learning what to do with the remainder and equipping oneself for doing it properly, and then to fail in doing it,—if that is not misery, what is?

Enter Faust: „Habe nun, ach! Philosophie,
„Juristerei und Medicin,
„Und leider! auch Theologie
„Durchaus studiert mit heissem Bemueh'n
„Da steh' ich nun, ich armer Thor!
„Und bin so klug, als wie zuvor;
„Heisse Magister, heisse Doctor gar,
„Und ziehe schon an die zehen Jahr,
„Herauf, herab, und quer und krumm,
„Meine Schueler an der Nase herum—
„Und sehe, das wir nichts wissen koennen!
„Das will mir schier das Herz verbrennen.
. . . . . .
„Dafuer is mir auch alle Freude entrissen;
„Bilde mir nicht ein was Rechts zu wissen,
„Bilde mir nicht ein, ich koennte was lehren,
„Die Menschen zu bessern and zu bekehren.
„Auch hab' ich weder Gut noch Geld,
„Noch Ehr' und Heulickkeit der Welt:
„Es moechte kein Hund so laenger leben!"

If the pursuit of learned studies ends in such misery as the above, then, indeed, is ignorance bliss, and the college-graduate a fit object of sympathy.

Happiness and usefulness are as little the results of learning as of wealth. True, there rests on the classical page a certain indescribable charm; innumerable are the delights afforded by the sciences; and no monarch can bestow upon his chosen favorite as great an honor as that which history, the queen among studies,

bestows upon the appreciative student. But, beyond these purely intellectual pleasures, no other benefits *must* necessarily accrue. If wealth can beget conceit, why should not the mastery of languages? We speak of a moneyed aristocracy; let us not forget the aristocracy of savants. There are cases on record of misers dying for want of bread with the bag of gold clutched in their greedy hands; the cases in which the so-called "thirst for knowledge" has proven fatal may not have been as accurately recorded, but the biographies of authors, philosophers, scientists, etc., have not been able to cause them entirely to disappear. It has quite often been proven that the misuse of wealth by the plutocracy of a country can throw a whole nation into convulsions; and if there ever was an age that had just reason to complain against its learned men, it is ours.

Where is the rub? Why is it that persons of wide reading, of close application to studies, of ready wit, of trained thought and speech, will attach undue importance to their attainments? Why should the labored wisdom of the text books of their college days crop out in their public utterances, in the productions of their pen, in their letters, in their conversation? Why should they like the newly apprenticed mechanic be continually oiling and polishing their hammers and saws, and, while they admiringly exhibit their new tools, forget to apply them to any useful purpose? Why should high culture and great learning, in so many cases, lie like an incubus on him who possesses them and on those with whom his lot is cast? Happily, this need not be so, as an object lesson may serve to show.

I know of a man who has coupled great learning with true happiness and eminent usefulness; who could also say "Heisse Magister, heisse Doctor gar," and who was, nevertheless, a very modest man. He knew his classics perfectly, he admired true science, he loved history, he had an eye for the plastic and graphic arts, and an ear for melody; and all this he relinquished to serve his Master, or rather, took it with him and applied it to his Master's service. It is a question whether any one of the great scholars of the world has ever employed his secular learning in a better cause or with greater effect than Dr. Martin Luther.

Luther should be studied by all men. Though always a theologian, and always engaged upon the work of a religious teacher and Christian pastor, Luther is so well versed in every branch of useful knowledge as to command the respect of the best scholar. Luther knows the ancient classics, and this knowledge is unintentionally betrayed at every turn: whether he refers to Herodotus' account of the ancient Egyptians(1), or dismisses the absurd notion of Aristotle on the origin of mice(2); whether he refers to Livy's interpretation of Hannibal's dream(3), or remembers the warning of Quintilian against the use of ambiguous terms(4). He knew that Plato thanked God for three things(5), and that Cæsar favored sudden death(6); that Hesiod speaks of three kinds of men(7), and that Pliny calls the eye the King among the members of the body(8). Juvenal's saying about an evil conscience(9) has not escaped him, nor has the description which Terence gives of the depravity of human nature(10) failed to impress him. He has been charmed by Virgil's description of farm-life(11), and can inform us how Cicero regarded the happiness of the wicked and the afflictions of the upright(12). He reviews Demosthenes on secular government(13), and gives us the opinion of the ancients on dreams by citing Macrobius(14) and Suetonius(15). With Homer(16) he is quite familiar, nor has he forgotten the remarks of Lactantius on the last times(17). He quotes Horace's "Parturiunt montes &c."(18), and enables you, by one of his classical references, to trace the well known saying "United we stand, divided we fall" to Sallust(19). Even such a slight incident must serve his purpose as that in the fifth satire of Persius, where a patient refuses the aid of a physician with these words: "You look more miserable than I!" whereupon Persius remarks: I have buried that man long ago(20)!

Though many-sided, Luther's knowledge is never superficial; he prefers a frank confession of ignorance to a shallow display of

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1–II, 1613. Unless otherwise stated, all references are to the new St. Louis Edition. 2–I, 63. 3–II, 1649. 4–II, 1908. 5–I, 312. 6–II, 1305. 7–II, 1365. 8–II, 1492. 9–II, 712. 10–I, 508. 11–II, 1407. 12–I, 808. 13–II, 1405. 14–II, 1051. 15–II, 1310. 16–I, 919: Leipz. Ed. XI, 214. 17–XI, 56. 18–XII, 688. 19–XI, 553. 20–XII, 1744.

inch-deep learning. Non multa, sed multum was his maxim also. He manifests an intimate acquaintance with the writings of Cicero and Aristotle, whose characters he delineates with a master's hand: for acute reasoning to the last inference he would concede the palm to Aristotle, but thinks that Cicero has excelled Aristotle in a prudential use of the reasoning powers(1). In like manner he compares Cicero and Demosthenes(2). With the greatest ease and unassisted by cyclopædias of quotation, he quotes De Natura Deorum(3), De Officiis(4), De Amicitia(5), De Senectute(6), the Tusculan Disputations(7), the Metaphysics(8), the Nicomachan Ethics(9). He does, indeed, pronounce the fifth book of Aristotle's Ethics the best(10), but rejects the whole work in these words: "His treatise on ethics, a worse book than no other, is directly opposed to the grace of God and to Christian virtues, and is nevertheless regarded as one of the best. Oh, do put such books far out of sight of Christians! Let no one accuse me of saying too much or of rejecting something that I do not know. My friend, I know full well what I am speaking of. I know Aristotle as well as you and yours; I have heard and read him with better understanding than St Thomas or Scotus, which I may boast without self-glorification, and which I can prove, if necessary(11)."

This utterance, by the way, also indicates that Luther always read deliberatingly, approving or condemning what he met with. The suppositions of science, the specious arguments of sophistry, the gloss and brilliancy of lofty style could not deceive him; but wherever he found real worth, he was not slow in his acknowledgement and recommendation. To "the Christian Nobility of the German Nation" he writes(12): "I should like to see Aristotle's writings on Logic, Rhetoric, and Poetics retained or abridged and remodeled for useful reading, and for training young men to speak and preach well." In the schedule of recitations which he elaborated for the use of the "common schools" (13) he

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1–Leipz. Ed., I, 574f. 2–Leipz Ed V, 523. 3–I, 682. 4–Leipz. Ed., VII, 89. 5–I, 795. 6–Leipz. Ed V11, 89. 7–I, 683. 8–Leipz. Ed., 1, 574 9–11, 1876. 10–11, 1876. 11–X, 336. 12–X, 337. 13–X, 1682ff.

has assigned the proper place to the ancient classics which are still read in our colleges. The false claims of astrology(1) Luther dismisses in the following approved style: "I shall never be persuaded to number astrology among the sciences, for this reason, because it offers no evident proofs. The fact that they adduce their experience is no argument; for the data of astrological experience are all based on partial experience; and the adepts of this art have only observed and treated in their writings those which did not fail; the rest, however, in which they did fail, and in which the effect did not follow which they, with certainty, predicted to follow, they have not recorded Now, as Aristotle says that one swallow alone does not make summer, I also hold that from such partial observation no perfect and correct science can be constructed. And the hunters' saying, 'One may, indeed, go hunting every day, but he need not succeed every day', might be applied to the astrologers and their predictions; for they often fail." Astronomy(2), on the other hand, Luther pronounces a laudable study, because it assists one to a regular and systematic study of the heavens. His calm and sober judgment is also seen in his remarks on the natural causes of the rainbow(3) and the study of the prism; they occur in connection with what he says about Aristotle's treatise on meteors; he grants that the explanation of the phenomenon by the theory of the bending of rays of light as they strike a cloud is correct, and says: "For in such affairs reason notices what comes nearest the truth, though it cannot ascertain nor recognize the truth in every instance, a power which belongs not to the creature, but to the Creator. However, all my life I have not believed any book less than this one on the meteors, because it is entirely built up on this ground, that every phenomenon in the universe is due to natural causes." The judicial conservativeness of Luther is, in itself, a remunerative study: how many have been made dizzy in their faith by much simpler discoveries: Luther always retains his equanimity; even when he speaks of the discovery of America(4) there is none of that cheap oratory about the mariner of Genoa who made the world a present of a hemisphere.

1–I, 54. 2–II, 1876. 3–I, 605. 4–XII, 102.

Luther was, therefore, trained to habits of correct thought. "It behooves a respectable teacher and dialectician(1)," he says, "first of all, to state correctly and clearly the meaning of his terms, and to know how to divide and distinguish well." He hurls at the Roman pontiff the charge of fallacy by equivocation(2) and says: "When the Pope says that all who refuse to recognize his decretals incur the anger of God, he employs, indeed, a fearful word, but it is equivocal, i. e. it has more than one meaning, and hence, I pay no attention to the threats, thundering and lightning of the Pope." In defending the sacrifice of Noah, Luther claims recognition also for an argument a posteriori(3), or, as he renders it, "by the success that follows, namely, that God is pleased with the work of Noah." "Although," he says, "these proofs and arguments a posteriori are not as sure and strong, yet they have some force in the case of such excellent and peculiar men." The apodictic argument was Luther's favorite: he distinguishes between(4) "the thoretical, tedious arguments which require many words and coloring," and the "powerful arguments which immediately silence your opponent and take him by the throat;" the former he calls "rickety, sickly, weak, and loose," and says: "they are in great favor and use among the ignorant papists:" the latter he calls "instructive and constructive," compares them to battering rams," and says: "I like them very much." The use of eloquence he will not permit unless "well-grounded, strong, sure, and firm passages and arguments" have been adduced before.

Still, where it is proper, Luther will also resort to a reasonable conjecture. Arphachsad, he thinks, was the Arbaces(5) of the Greeks, who slew Sardanapalus The name of Baal-Hanan in Gen. 36, he proposes to change, by inversion, to Hannibal(6), "which in Latin is vir gratiosus, a comely person, a John." He supposes that the story of the Titans(7) and of the Deucalian Flood(8) has had its origin in the account of Moses. The Nephilim or giants in Genesis remind him of the Cyclops(9) of whom the poets tell. The Dodanim in Moses' table of nations suggest

1–I, 1580. 2–I, 1407. 3–I, 570. 4–I, 1175. 5–I, 679. 6–II, 1017. 7–I, 687. 8–I, 687 9–I, 475.

to him Dodona(1) with its temple of Jupiter. He would derive the familiar German name Friedrich from Viridorix(2), chief of the Venelli, whom Cæsar mentions in his commentaries. On Pliny's(3) account of islands that have risen from the sea he suspends his judgment. Perhaps the modern theory of the origin of coral reefs was not known at the time. Of the title *polumastos* given by the Greeks to their goddess Diana(4) he says that it was given her, because to her was ascribed the preservation and nourishment of all things.

A peculiar point of greatness in Luther is that he never considers himself above the necessity of going back to the very rudiments of knowledge. He can draw the honey of wisdom from a dry rule of Latin grammar, as in the following instance(5): "You should not," he says, "dash boldly ahead, nor set up an example which you propose to imitate in a certain matter that may have happened to some brave hero and goodly knight. A grammarian will say: The words ending in *a* are feminine, those in *um* are neuter. Now, if you will apply this e. g. to words like *auriga* and *Glycerium*, they shall not harmoninize with this rule, though they have the required endings. For, they are special words which do not belong here and are not subject to these rules, but the rules must yield to them. A poet does not concern himself about any rules. The same law is to be observed in medicine and jurisprudence. If a physician should in every instance proceed strictly according to the rule, he would kill a great many people. We are, indeed, to follow the rules, however, not headlong and rashly. For a case may occur that will not yield to the rule. In that case you must observe the geometrical proportion, i. e. you must consider the person, and not the deed. The monks have, with their rules, followed the arithmetical proportion, i. e they have treated one like the other: as much as one would labor, eat, drink, and sleep, so much they expected also his fellow to labor, eat, and sleep. However, this arithmetical equation belongs in the market-place, among buyers and sellers: it has no place in the government [of men.]" But a few

1–I, 662. 2–Leipz. Ed. XXII, Suppl. 67. 3–I, 662. 4–I, 1016. 5–II, 511.

years before his death he still remembers the distinction which Augustine has given between the Latin synonyms(1) *putens* and *fons*.

The most insignificant events of history are still present to him in his old age. Thus, he has not forgotten that Alexander the Great(2) had to pay 59 tons of gold to usurers in order to release his soldiers; that his body(3) was shown to Augustus; that Cicero(4) met with a most shameful death: that the philosopher Epictetus(5) went begging. He speaks of the overflow at Puteoli(6), and of the persecution of Christians under Diocletian(7): of the flight of Amiris(8) from Sibaris, and of Hippocrates(9) saving a woman; of Helen of Troy(10) and of the rape of the Sabine women(11). He considers Scipio(12) the only person mentioned in the ancient histories who did not become puffed up by fortune, and thinks Achilles(13) acted childish on Briseis' account. He holds that the friendship which existed between Theseus and Hercules(14), or between Pylades and Orestes(15) should not be compared to the much nobler friendship which exists between the members of the church of Christ. He charges Josephus(16) with having told a great many falsehoods for the glorification of his people, and mentions this writer as having reported that pieces of the Ark(17) had been found. The sandy soil about Wittenberg, the lost harbor of Bridges in Flanders and the danger with which Venice(18) was threatened at the time, which also was about to loose its port by the sea receding,—all these things Luther understands how to weave into his discourse.

To illustrate the truth that superiority is due more to quality than to quantity, he refers to the animal kingdom and points out that the dolphin, the eagle, and the lion(19) are kings in their respective domains, although they do not excel their species in size. He has watched the formation of rosin(20), and makes use of the knowledge thus obtained in explaining the Hebrew word "zeri," which he considers to be the choice myrrh of which Solo-

1–II, 203. 2–X, 875. 3–II, 2073. 4–Leipz. Ed. VI, 576. 5–I, 830. 6–I, 1277. 7–II, 1658. 8–I, 1 258. 9–II, 601. 10–II, 882. 11–II, 496. 12–II,1387. 13–II, 1387. 14–I, 1147. 15–I, 1147. 16–II, 889. 17–I, 562. 18–I, 595. 19–I, 62. 20–II, 1124.

mon speaks in his Song, and Jeremiah, when he exclaims: "Is there no balm in Gilead?"

But, why should one go to all this trouble of searching the ponderous volumes of Luther for evidences of his learning and culture? Why undertake such a seemingly useless task as this of selecting at random a number of classical references from the writings of a man, whose worth and eminence are no longer questioned and rest on quite a different basis? Aye, were it my purpose to compose a eulogy on Luther, I should, indeed, have utterly failed of the end in view.

But such is not my purpose. The closing exercises of this school and the first graduation, for a number of years, of one of our pupils naturally suggest to the teachers the thought: Will our pupils utilize the results of their labors at this school in such a manner, that neither they, nor their teachers, nor their fellowmen shall ever regret that they gave so much time and patience to the acquirement of superior knowlege? Is it understood, as it should be, that the various courses of study here pursued are only means to an end, not the end itself? That the class-standing of pupils is not equivalent to their usefulness in life? That the wisdom of this world, like other blessings of the Creator, are only then properly employed when offered to the Son for the spreading and upbuilding of his kingdom on earth? And from this point of view, the use which Luther has made of his astonishing knowledge is easily seen to be an example worthy of imitation.

Non scholae sed vitae discimus, let this be understood to be a second maxim. We do not memorize vocabularies for their own sake, but because they are keys by which we intend to unlock the treasure-houses of divine truth in the Hebrew, Greek and Latin languages. To pore over "volumes of forgotten lore" and to pry into the ages that have been, would seem a useless labor were it not done in order that one might understand the existing state of affairs and, in a measure, provide safeguards for what may reasonably be expected to be. In like manner, we value the sciences, principally because they train the mind to habits of close observation, correct thought, and accurate classification. Thus the work of the class-room is, in every instance, subordinate to

the great purpose of future usefulness, and aims to supply the multifarious demands of active life. It is the scaffold on which the builder stands, and which he is eager to remove as soon as practicable.

In this wise Luther used all his knowledge. He might have compiled very creditable texts-books, in which he could have shown his wide learning to excellent advantage. Commentaries from Luther's pen on the ancient classics, a grammar on the Greek idiom of the New Testament, or a history from him, would rank high even in the nineteenth century. One is almost tempted to claim that virtually he did serve the world also in this capacity, and that such books might be compiled from his extant writings. But the lesson which he teaches by the manner in which he uses his learning is fully as valuable, if not more valuable, than any scientifically arranged treatise which we might desire of him. His learning only serves him as a means to render his discourse lively, animated, picturesque, clear, and comprehensible. The classics, the philosophers, the historians, the scientists, he handles with consummate skill, but always treats them as a kind of auxiliary troops, whose service he dispenses with as readily as he has summoned them. A classical quotation is never the backbone of his paragraphs, a rule of logic is simply a lever to remove a fallacy, an historical allusion is merely the drapery of his thought. It may happen that while reading his works you are not at all aware of the abundance of learned refences which you constantly meet with; your attention is wholly absorbed by the main theme, and these minor points will escape your notice. I must here confess that the classical references from Luther's writings given above were discovered with the aid of the excellent indexes which accompany the volumes of the splendid St. Louis Edition of Luther's Works,—that grand monument which the Missouri Synod is rearing to Luther and to herself.

He who will model after Luther in this respect will never regret it. In the first place, if he has any learning worth mentioning, he will wear it lightly; and that is a great boon We know that "knowledge puffeth up, but charity edifieth(1)." There

1–I, Cor. VIII, 1.

is hardly another class of men that can become tiresome and offensive so easily as those conscious of their superior learning. And it is particularly the secular branches of knowledge which offer themselves as a hot-bed to ambition's poisonous weed. On this account many a school, academy, college, seminary, university, becomes a veritable factory of pride and haughtiness. Where the humbling influences of the Divine Word are not at work, this will inevitably be the result in the cases of the better class of students at such institutions. Experience teaches all who will hear, that wisdom in a person is cherished only when it offers its kindly services to the less fortunate in this respect, but is resented when it assumes a domineering air. Hence, it is good policy to learn all you can, and, at the same time, to persuade yourself that you know very little, and that that little is not worth displaying.

Such a use of one's knowledge will, futhermore, have this advantage that it causes us constantly to go back to the work of our college days. We never imagine that we have out grown our text-books; we do not, on bidding farewell to our "*alma mater*", assign them to "the dust and silence of the upper shelf"; and we relish in after life with keener delight what was once less appreciated, because less understood. Thus we continue being learners, while we teach, trying to keep under and to render serviceable every bit of useful knowledge, without ever yielding to the magic spell of any branch of learning which would enslave us.

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GENERAL INFORMATION.

Concordia College, Conover, Catawba Co., N. C., is one of the institutions of learning under the control of the English Ev. Luth. Synod of Missouri and other States. It is modeled, as far as possible, after the Gymnasia of Germany, and seeks to offer opportunities for the acquiring of a liberal education, fitting its students to pursue their studies, after graduation, with advantage in special branches. Thus many young men take this course preparatory to the study of theology. However, as may be seen from the account of work done, the curriculum is complete in itself so as to satisfy the demands of such as are seeking simply a liberal education.

Being a school under the fostering care of a Synod actively engaged in church work, the teaching of the doctrines of the Lutheran Church is an important part of the course, and no one will be excused from these recitations. None of the branches, in fact, are elective in the ordinary sense of the term, it being held that the requirements are within the reach of every diligent student, and it is only in extraordinary cases that this principle can be waived. For such, however, as do not intend to enter the Freshman class, contenting themselves with High School classes A and B, either Latin or Science is optional.

Applicants for admittance will be subjected to an examination and entered into any class for which they have been prepared by previous study. Those not well known to some member of the Faculty must present testimonials from responsible persons as to character, and, whenever this is possible, certificates from

schools attended in the past. It would be well for such as live at a distance, to write to the President of the school for particular information before appearing in person. To insure immediate delivery, all telegraphic messages should be sent under the address, "Conover, via Newton."

The text-books, as may be seen from the report of class work, are carefully selected and the list revised more or less every year. In order to avoid much confusion, arising from the use of different texts and editions, the necessary books should be obtained from the agent here at publishers' rates.

Expenses are estimated as follows:

Tuition for term of five months, one half school-year:

High School Classes - -	$12.50
College Classes - - - -	20.00
Board (private) per month -	6.00 to 8.00
Rent per month - - - -	.25

The rooms in the dormitory being unfurnished, each student must bring the necessary furniture and clothing, or come provided to purchase the same. Fuel, Light and Medical Expenses are extra. Books need not cost more than $10.00 per year.

The term of '95-'96 will begin on the second Wednesday in September, with examinations for entrance on the day preceding.

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CATALOGUE OF STUDENTS.

SENIOR CLASS.

1 Edgar T. Coiner . . . . . Waynesboro, Va.

JUNIOR CLASS.

2 Carroll O. Smith . . . . . Conover, N. C.

SOPHOMORE CLASS.

3 Richard P. C. Oehlschlager . . . Richmond, Va.
4 Walter E. Wishart . . . . Memphis, Tenn.
5 Bettie Coon . . . . . Lincolnton, N. C.

FRESHMAN CLASS.

6	Alvin L. Barger	Koiner's Store, Va.
7	D. Miller Coyner	Waynesboro, Va.
8	Preston M. Dellinger	Conover, N. C.
9	Waldemar Lohrmann	Eden Valley, N. Y.
10	Festus E. Sigman.	Rockett, N. C.
11	W. Edward Smyer*	Conover, N. C.
12	Worth M. Smyer	Conover, N. C.
13	J. M. Tise†	Winston, N. C.
14	John D. L. Yount	Conover, N. C.

HIGH SCHOOL CLASS B.

15	James Bolick	Conover, N. C.
16	Frank Hemmeter	Baltimore, Md.
17	Wade W. Hunsucker	Conover, N. C.
18	James A. Rice	Matthew's, N. C.
19	Charles Ruppel	Baltimore, Md.
20	Franklin A. Smyer	Conover, N. C.
21	Harry A. Wagner	Brooklyn, N. Y.
22	Lucy Coon	Lincolnton, N. C.
23	Effie E. Huit	Claremont, N. C.
24	Hattie R. Huit	Claremont, N. C.
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27	Albert Braun‡	Pittsburgh, Pa.
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29	John Isenhower	Conover, N. C.
30	Geo. F. Nolde	Richmond, Va.
31	Anna Isenhower	Conover, N. C.
32	Lela Smith	Conover, N. C.
33	Cora D. Yount	Conover N. C.

* Left at end of first term.
† Entered towards close of first term.
‡ Left during first term.

ACCOUNT OF WORK DONE DURING SESSION 1894——1895

SENIOR CLASS.

RELIGION: (2 lessons a week) Dietrich's Catechism, questions 236–610 and Second Appendix. All Proof-texts, References, and principal Definitions Memorized. The Nicene and Athanasian Creeds;–Reviews and Examinations. (Dau.)

Text Books: Holy Bible; Dr. Martin Luther's Small Catechism Explained by Dr. J. C. Dietrich. (Concordia Pub. House.)

ENGLISH: (3 lessons a week.) English Drama; Study of Shakespeare's Midsummer Night's Dream, Tempest, Macbeth, Merchant of Venice, Julius Cæsar; Parallel reading of other Elizabethan Plays; Critical study of the language of Chaucer, Spenser, Shakespeare, and Milton based on March's Study of English Language: Brief Study of Anglo-Saxon Inflection. (Coon.)

Text-Books: Minto's English Poets; Hudson's Shakespeare; Carpenter's XIV Century English; Carpenter's Anglo-Saxon Grammar etc.

LATIN: (5 lessons a week.) Livy: Book I; Horace: Odes, Epodes, Carmen Sæculare, Satires, Letters. (selected.) Composition, Grammar, and Exercises based on Books XXI and XXII of Livy and on Cicero's Cato Major and Laelius; Latin Prosody, Study of Latin Synonyms; Bird's Eye View of Roman Literature; Essay: De causis quae Livium ad historiam populi Romani scribendam impellebant. (Dau.)

Text-Books: Titi Livi ab Urbe Cond. Lib. I. Ed. Greenough; Horatii Carmina, etc., Ed. Teubner: Satirarum et Epistolarum libb. Ed. Kirkland: Allen & Greenough's Latin Grammar; Miller, Prose Composition; Shumway, Latin Synonyms: Bender, Roman Literature; For reference: Roman Life in Latin Prose and Verse by Peck & Arrowsmith.

GREEK: (5 lessons a week.) Thucydides VIII; Sophocles: Antigone; Euripides: Media; New Testament: Luke; Syntax; Vocabulary. (Ronioser.)

Text-Books: Teubner Texts; Textus Receptus; For reference: D'Ooge's Antigone; Allen's Medea. Goodwin's Grammar (Rev. Ed.)

GERMAN: (3 lessons a week.) Etymology and Syntax; Punctuation; Lectures on Literature; Cursory Reading and Translation of Schiller's Tell, Goethe's Faust, Lessing's Minna von Barnhelm, Klopstock's Messias Ode IV, Luther's translation of Proverbs and Acts, also minor selections from these and other standard authors. (Buchheimer.)

Text Books: Crull's Lehrbuch der Deutschen Sprache: Various Editions of Authors.

HEBREW: (2 lessons a week) Etymology of the Verb, Numerals; Reading of first eight (continuous) chapters of Genesis and other passages from the Sacred Text: Vocabulary Study (Buchheimer.)

Text Books: Ball-Weidner's Grammar; Harper's Manual & Vocabularies.

FRENCH: (2 lessons a week.) Reading; Exercises. (Romoser.)

Text Books: Edgren: Grammar; Melle; Contemporaneous French Writers.

HISTORY: (2 lessons a week.) Study of English Constitution and History and U S. Constitution and History: French Revolution; The Currency, Tariff, Socialism, and other Questions in American Politics have been studied during the year. (Coon.)

Text-Book: No particular text-books used. Extensive Reading of cited authorities is required; Independent Study is encouraged.

MATHEMATICS: (3 lessons a week.) Analytical Geometry. (Coon.)

Text-Book: Wentworth's Shorter Course.

SCIENCE: (2 lessons a week during first term, 1, during second.) Astronomy. (Romoser.)

Text-Books: Young's Elements of Astronomy.

PSYCHOLOGY: (2 lessons a week.) Intellect, Sensibilities and Will. Written and Oral Examinations. (Dau.)

Text-Books: Steele's El. Psychology. For reference: Haven, Mental Science.

LOGIC: (The course in Psychology having been completed before the close of session, the remainder of the time was devoted to the completion of last year's unfinished course of Junior Class in Logic.)—Fallacies; Quantification; Induction; Method; Notation. (Dau.)

Text-Books: Atwater, Manual of Elem. Logic. For reference: Jevon, Lessons in Logic.

JUNIOR CLASS.

RELIGION: (2 lessons a week.) Combined with Senior Class.

ENGLISH: (3 lessons a week.) Rhetoric, based on Ge-

nung's Practical Rhetoric; Romantic Movement in English Lit., with extensive work in Wordsworth, Scott, and Byron; Essays with study of Essays of Macaulay. (Coon.)

Text-Books; Genung's Practical Rhetoric; Macaulay's English Composition; Essays of Macaulay.

LATIN: (5 lessons a week.) Cicero: First and Second Catilinarian Orations, and Oration in defense of Murena; Virgil: Second Book of Æneid and Selections from Third; Grammar, Composition and Exercises based on Viri Romani, Nepos, Cæsar, and Cicero; During second term 2 lessons in Latin grammar combined with Sophomore Class. (See Sophomore.) (Dau.)

Text-Books; Ciceronis Orationes Ed. Johnston, Separate texts for class use; Virgil Æneis, Ed. Teubner; Allen & Greenough's Latin Grammar; Collar: Practical Latin Composition; Allen & Greenough's Latin Composition; For reference: Preston & Dodge, Private Life of the Romans.

GREEK: (5 lessons a week.) Homer's Odyssey I–IV; Thucydides III; Exercises; Review of Syntax; Vocabulary. (Romoser.)

Text-Books; Teubner Texts; Goodwin's Grammar: Baird's Word-List; For reference: Smith, Thucydides III; Perrin, Odyssey I-IV.

GERMAN: (3 lessons a week.) Cases and Modes; Derivation and Composition of Nouns, Verbs and Adverbs; Oral and Written Translations; Memorizing of Dicta; Conversation. (Buchheimer.)

Text-Books; Ahn's Method by P. Henn: Joynes-Meissner Grammar; Adler's Lesebuch.

HEBREW: (2 lessons a week.) Nouns; Pronominal and Verbal Suffixes; Entire Simple Verb and three classes of Irregular Verbs. (Buchheimer.)

Text-Book; Davidson's Grammar.

FRENCH: (2 lessons a week.) Grammar; Reading; Exercises. (Romoser.)

Text-Books; Van Daell's Introduction; Bocher's French Reader.

HISTORY: (2 lessons a week.) Gen'l History 476 A. D. to Reformation; Special Study of the Church, Municipal System, Feudal System, Monarchy; Reformation; Origin and Development of Constitution of U. S. (Coon.)

Text-Books; No Text-books used. The work in Gen'l History is based on Myers' Med. and Modern History; Independent work is encouraged.

MATHEMATICS: (3 lessons a week.) Solid Geometry; Plane and Spherical Trigonometry. (Coon.)

Text-Book; Wentworth.

SCIENCE: (2 lessons during first term, 1, during second.) Chemistry: Botany. (Romoser.)

Text-Books; Greene, Lessons in Chemistry; Bessey, Botany.

PSYCHOLOGY: 2 lessons a week.) Combined with Senior Class.

SOPHOMORE CLASS.

RELIGION: (2 lessons a week.) Dietrich's Catechism, Questions 182–332, 508–535. All Proof-Texts and Definitions memorized. Written and Oral Examinations; Psalms and Pericopes memorized. (Dau.)

Text-Books; Cf. under Senior

ENGLISH: (4 lessons a week.) Rhetoric; Diction, Sentences; Composition; Study of Bryant; Augustan Age of English Literature, with study of Pope, Goldsmith and Gray; Etymology. (Coon.)

Text-Books; Lockwood's Rhetoric; Hill's Rhetoric; Alden's Bryant; Newcomer's English Composition; Works of Gray, Pope, and Goldsmith.

LATIN: (5 lessons a week.) Cæsar: Gallic War, Books IV and V. Ovid: Metamorphoses, Selections from Book VI and VII (about 700 verses); Grammar: Syntax of the Noun, Adjective, Pronoun, and Verb; Complex Clauses of the Latin Sentences. Extemporaneous and Domestic Exercises based on III and IV Book of Cæsar. Sight Reading: Cæsar, First Book. Latin Prosody. (Dau.)

Text-Books; Cæsaris Comm. de Bello Gallico, Ed. Lowe & Ewing; Separate texts for class use; Ovidii libb. Metamorphoseon. Ed. Teuber. Allen & Greenough's Latin Grammar; Do. Composition

GREEK: (First term, 5 lessons a week.) Etymology, including Verbs in "mi": Exercises; Vocabulary. (Buchheimer.)

(Second term, 5 lessons a week.) Review of Etymology; Syntax; Exercises; Xenophon: Anabasis I. (Romoser.)

Text-Books; White's Beninners' Greek Book; Baird's Greek-English Word List

GERMAN: (First term, 4 lessons a week.) Grammar: Etymology of the Noun, Adjective, and Verb with Exercises according to Joynes-Meissner's Grammar. Reading: Selections from Klemm's German Reader. Oral and Written Translations. Spelling and Dictation. Recitations. (Dau.)

(Second term, 3 lessons a week.) Completion of Etymology, Syntax, Derivation, Composition of Nouns, Verbs, and Adverbs; Regular Translations; Memorizing of Citations. (Buchheimer.)

Text-Books; Joynes-Meissner's Grammar; Klemm's German Reader, Adler's Lesebuch.

HISTORY: (2 lessons a week.) History of Rome based on Allen's Rome; Special Study of Early Rome, Roman Constitution, Punic Wars, The Gracchi. (Coon.)

Text-Books; Allen's Rome; For reference: Inne's Early Rome; Smith's Rome and Carthage; Tighe's Roman Constitution; Besley's Gracchi, Marius and Sulla.

MATHEMATICS: (3 lessons a week.) Algebra completed; Plane Geometry. (Coon.)

Text-Book; Wentworth.

SCIENCE: (2 lessons a week.) Physics: Light and Sound; Inorganic Chemistry. (Romoser.)

Text-Books; Appleton's Physics; Greene, Lessons in Chemistry.

FRESHMAN CLASS.

RELIGION: (2 lessons a week.) Combined with Sophomore.

ENGLISH: (3 lessons a week.) English Grammar; Etymology; Composition; Study of Longfellow's Poems with reference to Grammatical Structure and Etymology of Words. (Coon.)

Text-Books; Lockwood's English; Hill's Foundations of Rhetoric; Meiklejohn's English Grammar; Longfellow's Leaflets; Irving's Sketch Book.

LATIN: (5 lessons a week.) 5 Vitæ Nepotis; Selections frym Phædri Æsopiæ; Repetition of Syntax in Collar & Daniell's Beginners' Latin Book; Construction of Cases with Collateral Exercises; Home Exercises; Examinations. (Buchheimer.)

Text-Books; Nepos (Teubner.) Phædri Fabulæ (Teubner); Allen's New Latin Method; Allen & Greenough's Grammar.

GREEK: (5 lessons a week.) Etymology to the Formation and Comparison of Adverbs; Weekly Written Exercises; Class Examinations. (Buchheimer.)

Text-Book; White's Beginners' Greek Book.

GERMAN: (First term, 4 lessons a week.) German Phonetics and Alphabetics. The Rudiments of Etymology with brief references to Syntax; Exercises; Dictation; Spelling; Memorizing; Weekly Reviews. (Dau.)

(Second term, 4 lessons a week.) Subjunctive Mood; Elements of Syntax and Composition; Oral and Written Transtlations of easy selections; Committing to Memory of Adages and Vocables. (Buchheimer.)

Text-Books; Otis, Elementary German; Van Daell: Reader.

HISTORY: (2 lessons a week.) Gen'l History of Eastern Nations; Greek History, based on Myers' History of Greece; Special Study of the following topics: Mythology, Early Greek Monarchy, the Oligarchies, Tyranies, Athenian Democracy, Persian Wars, Delian Confederacy, Greek Literature. (Coon.)

MATHEMATICS: (4 lessons a week.) Review of Arithmetic; Algebra through Simultaneous Equations. (Coon.)

Text-Book; Wentworth.

SCIENCE: (2 lessons a week.) Physics: Kinematics, Energy, Force, Action of Forces. Machines, States of Matter, Magnetism and Electricity, Heat. (Romoser.)

Text-Book; Sharpless and Philips, Natural Philosophy.

HIGH SCHOOL CLASS B.

RELIGION: (3 lessons a week.) New Testament History: Life of the Savior and His Apostles, Founding of the Christian Church; Geography of the Holy Land; Catechism: Dr. Martin Luther's Small Catechism reviewed; Dietrich's Explanation, Questions 206–610; 20 Psalms memorized; Written Examinations. (Dau.)

Text-Books; Cf. under Senior, in addition: Biblical History. (Pilger Book Store.)

ENGLISH: (4 lessons a week during first term, 3 during second.) Etymology and Syntax; Analyzing of Sentences; Parsing; Reporting; Compositions; Reading and Paraphrasing of Sketch Book. (Romoser.)

Text-Books; Meiklejohn's English Grammar, Irving's Sketch Book.

LATIN: (6 lessons a week.) Review of Elementary Grammar; Subjunctive Constructions; Reading of Fables and two Vitæ Nepotis; Class Drills; Weekly Home Exercises; Examinations in Vocables and Grammar. (Buchheimmer.)

Text-Book; Collar & Daniell, Beginners' Latin Book.

HISTORY: (3 lessons a week.) U. S. History: Confederation 1781–1789; Period 1789–1860; Civil War and Causes; Civil Government and Study of Constitution of U. S.; History of the Political Parties. (Coon.)

Text-Books; Hansell's, Barnes', and Eclectic Histories of U. S.

MATHEMATICS: (3 lessons a week.) Proportion; Percentage; Interest and Discount; Stocks and Averages. (Buchheimer.)

Text-Book; Wentworth and Hill's High School Arithmetic.

SCIENCE: (2 lessons a week.) Physiology; Elements of Chemistry (with class A). (Romoser.)

Text-Books; Blaisdell's; Our Bodies and How We Live; Bert's First Steps in Science.

GEOGRAPHY: (3 lessons a week.) North and South America; Europe; Leading States in Remaining Continents; Map Drawing; Examinations. (Buchheimer.)

Text-Book; Maury's Manual of Geopraphy.

HIGH SCHOOL CLASS A.

RELIGION: (3 lessons a week.) Combined with Class B in everything save memorizing of Psalms, in the place of which Luther's Enchiridion was studied.

ENGLISH: (4 lessons a week.) Etymology and Elements of Syntax and Analysis; Reading; Spelling. (Romoser.)

Text-Book; Hyde's Advanced Lessons in English; Sketch Book.

LATIN: (6 lesssons a week during first term, 5 during the second.) Etymology of Noun, Adjective, Verb in Indicative and Pronoun; Exercises; Memorizing of Vocabulary. (Romoser.)

Text-Books; Collar and Daniell, Beginners' Latin Book pp. 1–164.

HISTORY: (3 lessons a week.) U. S. History 1607–1781. (Coon.)

Text-Book; Hansell's History.

MATHEMATICS: (First term, 3 lessons a week.) Numeration; Notation; Four Species; Decimal and Common Fractions; Examinations and Domestic Exercises; Reviews. (Dau.)

(Second Term, 4 lessons a week.) Wentworth's Grammar School Arithmetic through Compound Quantities. (Coon.)

SCIENCE: (1 lesson a week with Class B.) Elements of Chemistry. (Romoser.)

Text-Book; Bert's First Steps in Science.

GEOGRAPHY: (3 lessons a week.) Cf. Class B.

NOTES: The change in the schedule at the beginning of the second term was made necessary by the indisposition of a member of the faculty.

The Periods or Lessons are of 45 minutes' duration.

EDITORS:
GEO. A. ROMOSER,
E. T. COINER, CARROLL O. SMITH,
D. MILLER COYNER.

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THE YEAR AT COLLEGE.

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THE OPENING.

From New York, Pennsylvania, Maryland, Virginia, Tennesee, and from surrounding counties, the students gathered after a vacation of two and a half months spent in a manner usual with tired students.

The recollections of last year's work had already, perhaps, become vague, though the impression of its closing exercises are ineffaceable Who can ever forget Rev. Bakke's learned and practical oration " The Christian College" or Pres. Dau's classical and timely closing address? The initial sentence of the latter is worthy of being adopted as a student's motto : "A man's fortunes, under God, are decided by the use he makes of his time, more than by his talents." Filled with such remembrances and a determination to succeed, with the spectre of failure hovering within the shadowy region of the possible, thirty-three students assembled in the chapel on Sept. 5, 1894, and were exhorted by the President to go to work in earnest.

Some new rules were made and the college year of '94-5 was begun.

The first holiday,

REFORMATION DAY, OCTOBER 31,

Was quietly celebrated with divine service in the forenoon, conducted by Pastor Weiss. The afternoon was spent in recreation.

THANKSGIVING DAY, NOVEMBER 29,

Is long to be remembered not only for the religious services of the day, but for the good cheer that pervaded the town at this

time. Through the hospitality of several of the professors and citizens, all the students were entertained in handsome style. It is not the fault of the students, therefore, if they long for the day to come again. Next came

CHRISTMAS,

And, fortunately, this year it fell on December 25th, so that, as the college work closed on the 22nd, those living at a distance had time to reach home soon enough to spend the joyous season beneath the parental roof-tree. About a hundred and fifty members of the Sunday School were delighted on Christmas Eve by a beautiful tree and appropriate exercises in the chapel. Students Oelschlaeger and Nolde fitted up a tree in their study, which was much admired. Those students who remained in Conover during the holidays, mingled with the social life of the place, thus passing the time pleasantly. School work began again on the 8th and continued without intermission to

THE CLOSE OF FIRST TERM, JAN. 31.

Assembled in the chapel, the school was addressed by the President, who took as the basis of his remarks a scene from "Macbeth" in which Prince Malcolm addresses the bloody sergeant just from the field of battle:

"Hail, brave friend!
Say to the king the knowledege of the broil
As thou didst leave it."

"Doubtful it stood;
As two spent swimmers, that do cling together
And choke their art."

The reports of first term were delivered and the second term began forthwith. Nearly a month later came

THE TWENTY SECOND.

In order to increase the pleasure of the holiday, the students gave an entertainment in the chapel at 7. 30 P. M The audience listened to an oration by Prof. Romoser on the subject "Washington." The music for the occasion consisted of several patriotic and cheering songs by an octette, together with one duet. Besides these features, the program contained comic recitations and dialogues, including an original poem on "Washington" by student Barger. Another amusing feature of the evening was a real art exhibit, purporting to be the most perfect

south of Mason and Dixon's line. A scene from Scott, "My own, my native land," for example, was correctly and graphically represented by a clod from a neighboring field.

Easter Vacation.

Thursday, March 21, was a holiday, pure and simple. In the evening, under the direction of the pastor, some Easter music was practiced by the choir consisting, for the most part, of members of the Carol and Glee Clubs, whose faithful work in practicing throughout the year, has greatly improved the musical part of the church service. On the day following, the death of our Lord was commemorated with a sermon upon its signficance by Pastor Weiss. On Saturday afternoon, services preparatory for communion were held. On the Resurrection Morn the joyous spirit of thanksgiving found vent in a service of praise. The Lord's Supper was administered to a large congregation.

One of the chief features of the two remaining holidays was an old-fashioned Easter-egg hunt in a piney grove near town. The balmy air of early spring, the shouts of the hunters as they spied the bright-colored prizes hidden beneath the thickly matted leaves all form a very pleasant recollection.

The remainder of the school year was enlivened by a Sunday-school picnic, Glee and Carol Club concert, and in various other ways.

Commencement was set for June 24-5. The program will be found on another page, and the details must be left for a future chronicler.

Improvements.

The chief improvement in the college equipment for the year, was the acquisition of new seats for the four recitation rooms. They are automatic single seats, finished in hard wood. Formerly, the use of long benches without rests made note-taking a test of acrobatic skill. Whether the quality of work done has been improved by the change, we leave for the Faculty to say.

The class-rooms were furnished, moreover, with new stoves, maps, ancient and modern, and mathematical instruments, while the Laboratory was stocked with a creditable set of reagents. The Library was remembered with donations of money and books. A very good start in the matter of equipment has been made.

THIRTEENTH ANNUAL COMMENCEMENT.

LITERARY EXERCISES.

JUNE 24, 2.30, P. M.

Vocal Quartette.—"Old North State, - - W. Lohrmann, G. Ruppel, F. Sigman, E. T. Coiner.

DEBATE,—*Resolved:* That the Centralizing Tendencies of the U. S. Government Have Been and are Beneficial.
Affirmative–A. L. BARGER. Negative–J. A. RICE.

Instrumental Solo,—*L'Argentine, Fantasie* - Miss M. Kuegele.

Declamation,—"Regulus to the Senate." - P. M. Dellinger.

Recitation,—"Music in the Camp." - - Miss Bettie Coon.

Instrumental Duet,—"Mocking Bird." - Misses M. Kuegele and C. B. Yount.

Declamation,—"Curran in Defence of Orr." - C. O. Smith.

Recitation,—"Absalom's Dream." - - - W. Wagner.

Vocal Duet,—"Pass under the Rod." - Misses C. B. Yount. and M. Kuegele.

ANNUAL ENTERTAINMENT.

MONDAY, JUNE 24, 8.00, P. M.

Vocal Quartette,—"Medley Song." - Misses L. & B. Coon, H. & E. Huit.

COMEDY,—"Dutch Justice."

Instrumental Solo.—"Music on the Water." Miss C. B. Yount.

Declamation,—"The Sailor Boy's Dream." - - W. Wishart.

Vocal Solo,—"When 'Tis Moonlight." - Miss M. Kuegele.

FARCE,—"District School."

Vocal Quartette,—"College Song."

CLOSING EXERCISES.

TUESDAY, JUNE 25, 10.00, A. M.

Instrumental Solo,—"Nearer, my God, to Thee."

CLOSING ADDRESS, - - - - - - President of School.

Vocal Quartette.—"Our Father."

PROMOTIONS, &c., &c.

Instrumental Solo,—"Old Folks at Home," Variations.

VALEDICTORY.

Instrumental Solo,—"Home, Sweet Home," Variations.

RESPONSE TO VALEDICTORY.

ANNOUNCEMENTS. DOXOLOGY